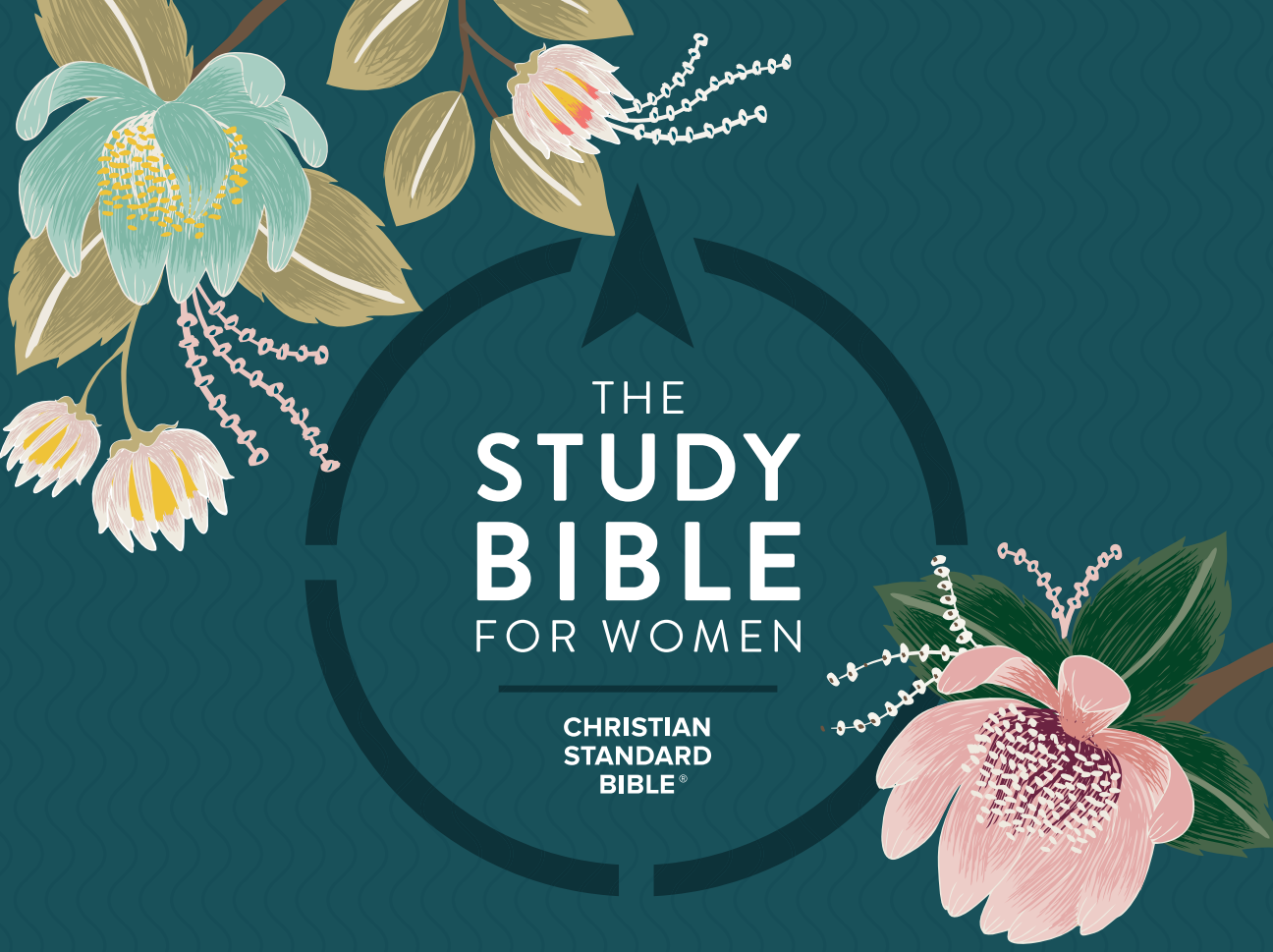

THE *CSB STUDY BIBLE FOR WOMEN* will equip you to reach deep into God's Word. As the most comprehensive study Bible ever prepared for women by women, the most powerful aspect of this Bible are the "threads" of specialized study notes thoughtfully woven throughout pointing you to God's larger story and allowing the Holy Spirit to write His revealed truths on your heart. In the *CSB Study Bible for Women*, you'll join a host of other women, all academically trained in the original languages of the Bible who are passionate about God's Word, for an intimately deep dive into Scripture that will equip you to unlock the riches and majesty of His Word while igniting a passion to mentor others in your life to do the same.

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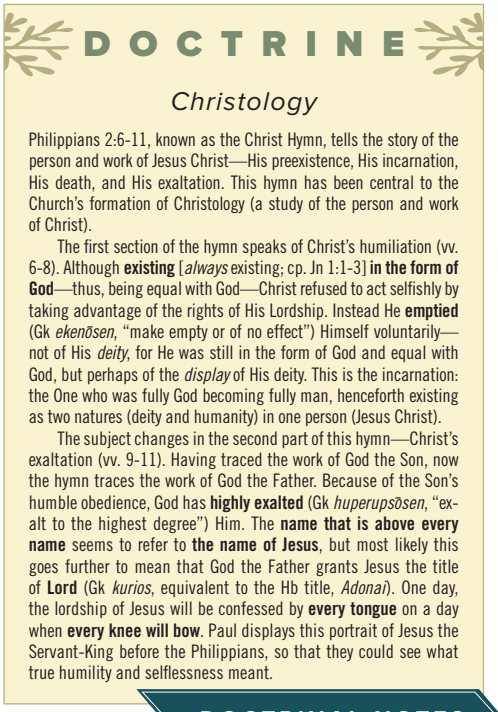

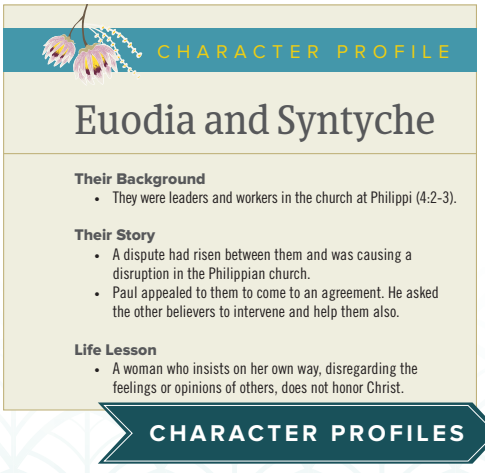

Biblical WOMANHOOD

Praying for Your Children

In Philippians 1:3-11, one gets a glimpse of the deep love Paul had for the Philippian believers, whom he considered to be his spiritual children. Paul thought of them often, for they were in his heart (v. 7). And yet, Paul did not spend time merely *thinking* of his spiritual children; he spent time *praying* for them. Intercession was a natural by-product of his Godward focus, which constantly channeled his thinking about the believers into *prayers* on their behalf. God has uniquely gifted women to be nurturers and to care for their children. To think about your children is easy; this process is what it means to be a mother! Paul's example, however, causes you to ask yourself: Do I spend as much time praying for my children as I do thinking about them? And do I pray with an eye toward what God's purposes are for them (vv. 9-11)? And how often do you make your children aware of *what* you are praying for them (which encourages them to act on what you are praying)? Paul's example is a reminder that caring for your children means offering up fervent, visionary prayers on their behalf.

AD 52	*AD 57*	*AD 59–60*	*AD 60–62*	*AD 62*
Paul's return to Antioch, concluding his second missionary journey	Paul's likely return to Philippi to take an offering for believers in Judea	Paul's journey from Caesarea to Rome to appeal to Caesar	Paul's house arrest in Rome	Paul's letter to the Philippians

BIBLICAL WOMANHOOD

Philippians . . .

WRITTEN ON MY Heart

The book of Philippians is an affirmation that what really matters in all of life is the passionate pursuit of Jesus Christ. In order for you to live like Christ, you must have the mind and attitude of Christ, and the only way to know Christ's mind is to dig into His Word in order to be rooted and grounded in His truth.

WRITTEN ON MY HEART

DANCE (N)
You turned my lament into **d-ing**; Ps 30:11
Praise him with tambourine and **d**; Ps 150:4
the **d** of the two camps Sg 6:13

DANCE (V)
See SHILOH, YOUNG WOMEN OF
As they **d-d**, the women sang 1Sm 18:7
David was **d-ing** with all his might 2Sm 6:14
time to mourn and a time to **d**; Ec 3:4
flute for you, but you didn't **d**; Mt 11:17; Lk 7:32
Herodias's daughter **d-d** Mt 14:6

DANGER
I fear no **d**, for you are with me Ps 23:4
or nakedness or **d** or sword? Rm 8:35
d-s in the city, **d-s** in the 2Co 11:26
if it's a **d**, she may live Ex 1:16
let every **d** live Ex 1:22
See PHARAOH'S DAUGHTER
See ZIPPORAH
See ELISHEBA
any work—you, your son or **d** Ex 20:10
sells his **d** as a slave Ex 21:7
If it gores a son or a **d** Ex 21:31
whether for a son or **d** Lv 12:6
See **SEX. . .**
Do not debase your **d** Lv 19:29
his father's **d** or his mother's **d** Lv 20:17
except . . . immediate family: . . . **d** Lv 21:2
If a priest's **d** defiles herself Lv 21:9
If the priest's **d** is married Lv 22:12
if the priest's **d** becomes widowed Lv 22:13
See SHELOMITH
See COZBI
See SERAH
See MICAIAH
See AZUBAH
See JEHOSHEBEATH
See MESHULLAM'S DAUGHTER
had adopted her as his own **d** Est 2:7,15
See ESTHER
See JEMIMAH
Listen, **d**, pay attention Ps 45:10
The royal **d** is all glorious Ps 45:13
See **VIRGIN DAUGHTER**
How long . . . faithless **d**? Jr 31:22
Why do you boast . . . you faithless **d**? Jr 49:4
could not rescue their son or **d** Ezk 14:20
proverb . . . : "Like mother, like **d**." Ezk 16:44
You are the **d** of your mother Ezk 16:45
he may defile himself for . . . a **d**, Ezk 44:25
the **d** of the king of the South Dn 11:6
He will give him a **d** in marriage Dn 11:17
See GOMER

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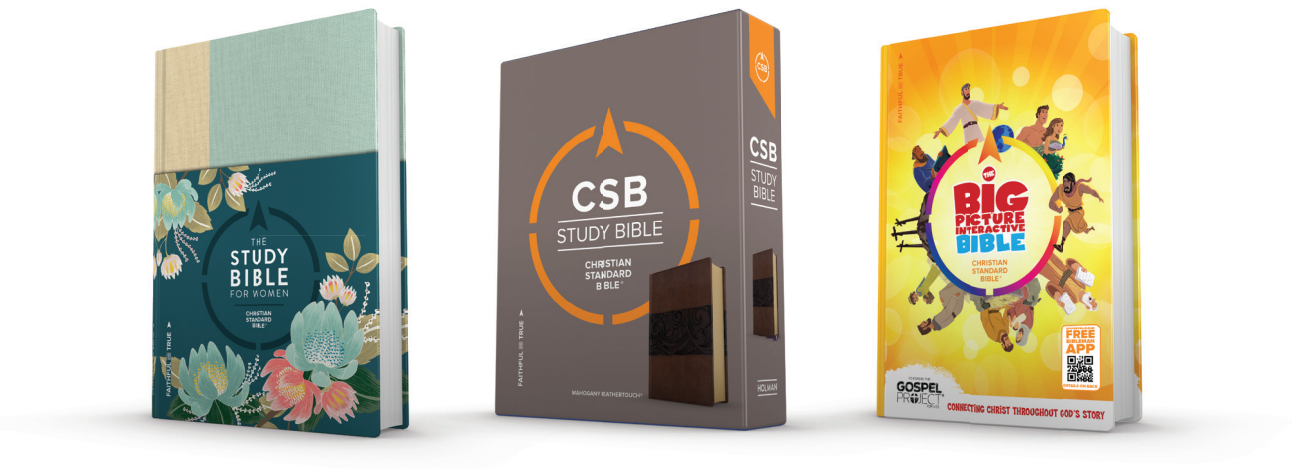
We are excited to introduce you to the *Study Bible for Women* published in the Christian Standard Bible (CSB). As Christian women long for a more intimate relationship with God, engaging in deep study of God's Word is important. Having a translation that is accurate to the original languages while still remaining accessible for them to engage on a daily basis can be very helpful in this effort. We believe that by publishing the *Study Bible for Women* in the CSB, women can enjoy the various tools and study notes to guide them in deep Bible study while engaging in a translation that they can trust and feel comfortable reading every single day.

For the most up to date news on the CSB, visit **CSBible.com**



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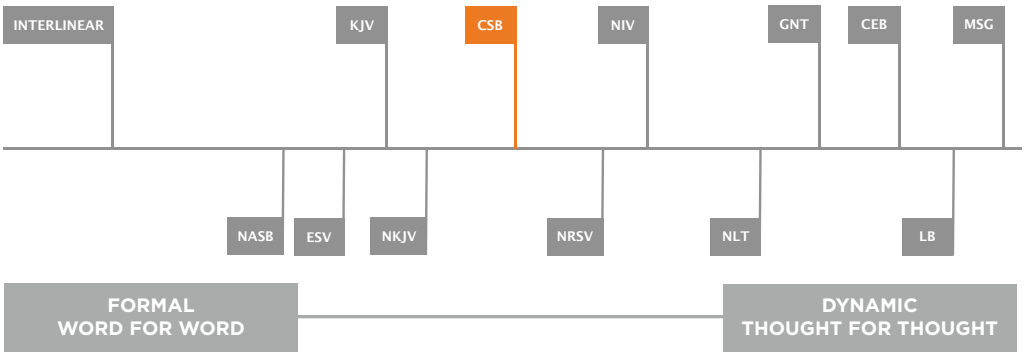
BIBLE TRANSLATION CONTINUUM



Bible translations shown in the top half of the chart are original translations directly from ancient languages to English. Versions shown below the line began with the English text of another Bible translation.

The CSB provides a highly accurate text for faithful sermon preparation and serious study, translated from the biblical languages by scholars who love God's Word. It is highly faithful to the original text. On the other hand, it does not compromise readability and clarity for those who may be less familiar with the traditional (and sometimes difficult) vocabulary retained in some translations of the Bible.

Beyond that, we know that the good news of the Bible is meant to be shared. A translation that maintains accuracy and readability opens the door for every believer to share the Bible with someone who has read it for a lifetime, or with someone who has never before read its life-changing message.

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A B C

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THE STUDY BIBLE FOR WOMEN

Philippians

"Adopt the same attitude as that of Christ Jesus" *(2:5)*.

Who wrote Philippians?
Paul named himself as the author of the letter (1:1).

Who were the recipients?
Paul wrote this letter to the believers in the city of Philippi. The Philippian church, founded by Paul on his second missionary journey in the early AD 50s, bears the distinction of being the first church in Europe.

When was Philippians written?
Clearly from the book itself one notes that Paul was in prison awaiting sentence when he wrote the letter (1:7,13-14,17,20,30; 2:17), and it was most likely written during Paul's first imprisonment in Rome, AD 60–62 (Ac 28:30-31).

Where did it happen?
While imprisoned in Rome, Paul wrote this letter to the believers in the church at Philippi, a cosmopolitan city located on the plain of eastern Macedonia, about ten miles inland from Neapolis, an important seaport.

What is Philippians about?
- *Joy.* The words "joy" and "rejoice" are found more times in this letter than in any of Paul's other letters. Paul discovered the true source of joy in Christ Himself, and Christ enabled Paul to experience joy even in suffering.
- *Unity.* Paul's emphasis on unity implies that the Philippian believers needed to be reminded that unity was essential for the church body and for the progress of the gospel in the world (1:27; 2:2-4,14; 4:2).
- *Christ.* The Christocentricity of the book is evident by the more than fifty references to Jesus, whom Paul calls "Lord," "Savior," and "Christ."

Why should women read Philippians?
When Paul arrived in Philippi, he found an assembly of God-fearing women, and among this group of women down by the riverside, the Philippian church was born. In this tender letter from the apostle Paul to the Philippian church, one sees Paul's heart as a mentor in the faith and as a father who deeply cared for his spiritual children. The Philippian church was beloved by Paul (1:3-8). They were a praying people (1:19), as well as loyal and liberal givers throughout Paul's ministry. Even when no one else supported him (4:15), they gave out of their own "extreme poverty" (2Co 8:2) to further the gospel message. Paul yearned to see their spiritual growth; thus, he taught them the essence of the Christian life.

How do you read Philippians?
Paul's letter follows the form of ancient letters written and exchanged between friends in the Greco-Roman world. Although the letter is similar in form to ancient letters, the content is uniquely Christocentric and full of Paul's own articulation of the gospel message.

Outline

I. Introductory Matters (1:1-11)
   - A. Greeting (1:1-2)
   - B. Thanksgiving (1:3-8)
   - C. Intercession (1:9-11)

II. The Present and Future of Paul's Imprisonment (1:12-26)
   - A. Paul's Present Joy: Good Outcomes of Imprisonment (1:12-18a)
   - B. Paul's Future Joy: Christ's Honor and the Philippians' Joy (1:18b-26)

III. Commission and Follow-Up (1:27–2:30)
   - A. The Philippians' Commission (1:27–2:18)
   - B. Paul's Follow-Up (2:19-30)

IV. The Essence of the Gospel and Life Itself (3:1–4:1)
   - A. The Inadequacy of the Flesh (3:1-7)
   - B. The Sufficiency of Christ (3:8-14)
   - C. The Appeal (3:15–4:1)

V. Concluding Matters (4:2-23)
   - A. Reiterative Exhortations (4:2-9)
   - B. Appreciation (4:10-20)
   - C. Closing Greeting and Benediction (4:21-23)

Timeline	*359 BC*	*42 BC*	*AD 49*	*AD 50*
World Events *Biblical Events*	Gold-mining town of Crenides seized by Philip II of Macedon and renamed Philippi	Battle of Philippi, a strategic turning point in Roman history	Beginning of Paul's second missionary journey	Paul plants the church in Philippi.

Greeting (1:1-2)

1 Paul and Timothy, servants of Christ Jesus:
To all the saints in Christ Jesus who are in
Philippi, including the overseers and deacons.
2 Grace to you and peace from God our Father
and the Lord Jesus Christ.

Thanksgiving (1:3-8)

3 I give thanks to my God for every remembrance
of you, [A] 4 always praying with joy for all of you in
my every prayer, 5 because of your partnership
in the gospel from the first day until now. 6 I am
sure of this, that he who started a good work
in you [B] will carry it on to completion until the
day of Christ Jesus. 7 Indeed, it is right for me to
think this way about all of you, because I have
you in my heart, [C] and you are all partners with
me in grace, both in my imprisonment and in the
defense and confirmation of the gospel. 8 For God
is my witness, how deeply I miss all of you with
the affection of Christ Jesus.

Intercession (1:9-11)

9 And I pray this: that your love will keep on grow-
ing in knowledge and every kind of discernment,
10 so that you may approve the things that are
superior and may be pure and blameless in the
day of Christ, 11 filled with the fruit of righteous-
ness that comes through Jesus Christ to the glory
and praise of God.

Paul's Present Joy: Good Outcomes of Imprisonment (1:12-18a)

Unbelievers and Christ (1:12-13)

12 Now I want you to know, brothers and sisters,
that what has happened to me has actually ad-
vanced the gospel, 13 so that it has become known

[A] **1:3** Or *for your every remembrance of me* [B] **1:6** Or *work among you* [C] **1:7** Or *because you have me in your heart*

Title The Greek title of the epistle is simply *pros Philippēsious*, "to the Philippians."

1:1 While **Paul** is clearly the author of the letter, he chose to include **Timothy** (Gk *Timotheos*, combining *timē*, "honor," and *theos*, "God," "honored of God") in the greeting as well. Timothy had a vested interest in the church as its co-founder (Ac 16–18) and was presently with Paul (Php 2:19).

The term **saints** (Gk *hagiois*, "holy or set-apart ones") indicates the privilege of being recipients of Christ's saving work and a responsibility to live holy lives, set apart for His use (1Pt 1:15-16). The inclusion of the **overseers** [Gk *episkopois*, source of the English words "episcopate" and "Episcopal"] **and deacons** (Gk *diakonois*) in the greeting occurs only here in Paul's letters. See **Doctrine**, on pp. 1530 and 1545; note on 1Pt 5:1-4.

Philippi was a cosmopolitan city founded in 359 BC by Philip of Macedon (the father of Alexander the Great) and then made into a Roman military colony in 42 BC. When Paul arrived in Philippi, he saw a "miniature Rome," made up of privileged people who were diverse in nationality and social position (see Ac 16:13-40).

1:13-19 Paul saw a beneficial outcome of his imprisonment: the opportunity to testify of the gospel of Jesus Christ in Rome. The **whole imperial guard** and **everyone else** knew why he was in chains.

Most of the Roman believers had a renewed boldness in preaching Christ. One group of Roman believers understood that Paul was in prison because he had been **appointed for the defense of the gospel.** Another group of Roman believers preached Christ out of entirely different motives—apparently **out of envy and rivalry** with Paul. They hoped that their preaching would cause Paul trouble in his **imprisonment**.

Biblical WOMANHOOD

Praying for Your Children

In Philippians 1:3-11, one gets a glimpse of the deep love Paul had for the Philippian believers, whom he considered to be his spiritual children. Paul thought of them often, for they were in his heart (v. 7). And yet, Paul did not spend time merely *thinking* of his spiritual children; he spent time *praying* for them. Intercession was a natural by-product of his Godward focus, which constantly channeled his thinking about the believers into *prayers* on their behalf. God has uniquely gifted women to be nurturers and to care for their children. To think about your children is easy; this process is what it means to be a mother! Paul's example, however, causes you to ask yourself: Do I spend as much time praying for my children as I do thinking about them? And do I pray with an eye toward what God's purposes are for them (vv. 9-11)? And how often do you make your children aware of *what* you are praying for them (which encourages them to act on what you are praying)? Paul's example is a reminder that caring for your children means offering up fervent, visionary prayers on their behalf.

AD 52	AD 57	AD 59–60	AD 60–62	AD 62
Paul's return to Antioch, concluding his second missionary journey	Paul's likely return to Philippi to take an offering for believers in Judea	Paul's journey from Caesarea to Rome to appeal to Caesar	Paul's house arrest in Rome	Paul's letter to the Philippians

throughout the whole imperial guard, and to everyone else, that my imprisonment is because I am in Christ.

Believers and Christ (1:14-18a)

14 Most of the brothers have gained confidence in the Lord from my imprisonment and dare even more to speak the word[A] fearlessly. 15 To be sure, some preach Christ out of envy and rivalry, but others out of good will. 16 These preach out of love, knowing that I am appointed for the defense of the gospel; 17 the others proclaim Christ out of selfish ambition, not sincerely, thinking that they will cause me trouble in my imprisonment. 18 What does it matter? Only that in every way, whether from false motives or true, Christ is proclaimed, and in this I rejoice.

Paul's Future Joy: Christ's Honor and the Philippians' Joy (1:18b-26)

Yes, and I will continue to rejoice 19 because I know this will lead to my salvation[B] through your prayers and help from the Spirit of Jesus Christ. 20 My eager expectation and hope is that I will not be ashamed about anything, but that now as always, with all courage, Christ will be highly honored in my body, whether by life or by death.

21 For me, to live is Christ and to die is gain. 22 Now if I live on in the flesh, this means fruitful work for me; and I don't know which one I should choose. 23 I am torn between the two. I long to depart and be with Christ — which is far better — 24 but to remain in the flesh is more necessary for your sake. 25 Since I am persuaded of this, I know that I will remain and continue with all of you for your progress and joy in the faith, 26 so that, because of my coming to you again, your boasting in Christ Jesus may abound.

The Philippians' Commission (1:27–2:18)

Unity and Humility (1:27–2:4)

27 Just one thing: As citizens of heaven, live your life worthy of the gospel of Christ. Then, whether I come and see you or am absent, I will hear about you that you are standing firm in one spirit, in one accord,[C] contending together for the faith of the gospel, 28 not being frightened in any way by your opponents. This is a sign of destruction for them, but of your salvation — and this is from God. 29 For it has been granted to you on Christ's behalf not only to believe in him, but also to suffer for him, 30 since you are engaged in the same struggle that you saw I had and now hear that I have.

2 If then there is any encouragement in Christ, if any consolation of love, if any fellowship with the Spirit, if any affection and mercy, 2 make my joy complete by thinking the same way, having the same love, united in spirit, intent on one purpose. 3 Do nothing out of selfish ambition or conceit, but in humility consider others as more important than yourselves. 4 Everyone should look out not only for his own interests, but also for the interests of others.

Christlike Attitude (2:5-11)

5 Adopt the same attitude as that of Christ Jesus,
6 who, existing in the form of God,
did not consider equality with God
as something to be exploited.[D]
7 Instead he emptied himself
by assuming the form of a servant,
taking on the likeness of humanity.
And when he had come as a man,
8 he humbled himself
by becoming obedient
to the point of death —
even to death on a cross.
9 For this reason God highly exalted him
and gave him the name
that is above every name,
10 so that at the name of Jesus
every knee will bow —
in heaven and on earth
and under the earth —
11 and every tongue will confess
that Jesus Christ is Lord,
to the glory of God the Father.

[A] **1:14** Other mss add *of God* [B] **1:19** Or *vindication* [C] **1:27** Lit *soul* [D] **2:6** Or *to be grasped*, or *to be held on to*

Although Paul most certainly was hurt by the opposition of fellow believers, he was able to rejoice because Christ was being proclaimed. His concern was the reputation of Christ, not his own. Paul's focus on Christ enabled him to choose to rejoice, even in his own difficult circumstances. His **salvation**—in the sense of preservation from danger or destruction (v. 19)—would result in vindication before God.

1:27-30 Paul turns his attention to the Philippians' spiritual walk. He commissioned them to live **worthy of the gospel**, standing united for the sake of Christ. Living in a Roman military colony, the Philippians would have understood well Paul's instruction to **live** (Gk *politeuesthe*, "conduct oneself as a citizen") worthy of the gospel. They were to conduct themselves as citizens of Christ's rule (cp. 3:20), for Christ—not Caesar—is Lord (2:11).

2:1-4 Paul knew the Philippians would have had all the resources necessary to be united in every way (note the repeated emphasis on "same" and "one"). This soul-unity starts at the individual level, with each person living out his relationships with others in **humility**, which is a mindset that acknowledges each person as equally valuable since each is made in the image of God. Rather than relating to others **out of selfish ambition** (Gk *eritheian*, "desire to advance one's own interests, partisanship"; cp. Jms 3:14,16) and **conceit** (Gk *kenodoxian*, "seeking praise though not deserving it"), believers must put others first. Paul had already set an example in this (1:21-26), and he reminded them of the supreme example of humility—Christ Himself (2:5-11).

2:5 In this section, Paul directs his readers' gaze to Christ Himself, the supreme model of humility and obedience, and admonishes them to

DOCTRINE

Christology

Philippians 2:6-11, known as the Christ Hymn, tells the story of the person and work of Jesus Christ—His preexistence, His incarnation, His death, and His exaltation. This hymn has been central to the Church's formation of Christology (a study of the person and work of Christ).

The first section of the hymn speaks of Christ's humiliation (vv. 6-8). Although **existing** [*always* existing; cp. Jn 1:1-3] **in the form of God**—thus, being equal with God—Christ refused to act selfishly by taking advantage of the rights of His Lordship. Instead He **emptied** (Gk *ekenōsen*, "make empty or of no effect") Himself voluntarily—not of His *deity*, for He was still in the form of God and equal with God, but perhaps of the *display* of His deity. This is the incarnation: the One who was fully God becoming fully man, henceforth existing as two natures (deity and humanity) in one person (Jesus Christ).

The subject changes in the second part of this hymn—Christ's exaltation (vv. 9-11). Having traced the work of God the Son, now the hymn traces the work of God the Father. Because of the Son's humble obedience, God has **highly exalted** (Gk *huperupsōsen*, "exalt to the highest degree") Him. The **name that is above every name** seems to refer to **the name of Jesus**, but most likely this goes further to mean that God the Father grants Jesus the title of **Lord** (Gk *kurios*, equivalent to the Hb title, *Adonai*). One day, the lordship of Jesus will be confessed by **every tongue** on a day when **every knee will bow**. Paul displays this portrait of Jesus the Servant-King before the Philippians, so that they could see what true humility and selflessness meant.

Obedience (2:12-18)

12 Therefore, my dear friends, just as you have
always obeyed, so now, not only in my presence
but even more in my absence, work out your own
salvation with fear and trembling. 13 For it is God
who is working in you both to will and to work
according to his good purpose. 14 Do everything
without grumbling and arguing, 15 so that you
may be blameless and pure, children of God who
are faultless in a crooked and perverted genera-
tion, among whom you shine like stars in the
world, 16 by holding firm to the word of life. Then
I can boast in the day of Christ that I didn't run or
labor for nothing. 17 But even if I am poured out
as a drink offering on the sacrificial service of
your faith, I am glad and rejoice with all of you.
18 In the same way you should also be glad and
rejoice with me.

Paul's Follow-Up (2:19-30)

Arrival of Timothy (2:19-24)

19 Now I hope in the Lord Jesus to send Timothy
to you soon so that I too may be encouraged by
news about you. 20 For I have no one else like-
minded who will genuinely care about your in-
terests; 21 all seek their own interests, not those of
Jesus Christ. 22 But you know his proven charac-
ter, because he has served with me in the gospel
ministry like a son with a father. 23 Therefore, I
hope to send him as soon as I see how things go
with me. 24 I am confident in the Lord that I myself
will also come soon.

Arrival of Epaphroditus (2:25-30)

25 But I considered it necessary to send you
Epaphroditus — my brother, coworker, and fel-
low soldier, as well as your messenger and min-
ister to my need — 26 since he has been longing
for all of you and was distressed because you
heard that he was sick. 27 Indeed, he was so sick
that he nearly died. However, God had mercy on
him, and not only on him but also on me, so that
I would not have sorrow upon sorrow. 28 For this
reason, I am very eager to send him so that you
may rejoice again when you see him and I may
be less anxious. 29 Therefore, welcome him in the
Lord with great joy and hold people like him in
honor, 30 because he came close to death for the
work of Christ, risking his life to make up what
was lacking in your ministry to me.

The Inadequacy of the Flesh (3:1-7)

3 In addition, my brothers and sisters, rejoice
in the Lord. To write to you again about this
is no trouble for me and is a safeguard for you.

2 Watch out for the dogs, watch out for the evil
workers, watch out for those who mutilate the
flesh. 3 For we are the circumcision, the ones who

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adopt the same attitude as that of Christ Jesus. Christians must not only imitate what they know of Christ's attitudes and actions but, even more, live in accordance with the transformation Christ has already made in their minds and attitudes.

2:12 This verse has caused anxiety for many readers who think Paul was calling for attaining salvation by works. One should look at this verse in the context of Paul's other writings, however. Paul emphasizes that salvation is by grace through faith alone (3:9; Rm 3:28; Gl 2:16,21; 3:3,24; Eph 2:8-9; 2Tm 1:9, etc.). In this context, the working out of your salvation is the working out of the salvation you already have—it is merely confirmation that believers must live out the salvation they have been given. Obedience is not intended to gain God's favor; it is the result of salvation and the living out of who one is in Christ.

2:19-30 Both **Timothy** and **Epaphroditus** were prime examples of what Paul had been teaching the Philippians (vv. 19,25). Although Paul expected to see the Philippians soon, he was not able to come yet. For this reason, both men were perfect candidates to go to Philippi and follow up on their spiritual growth. Apparently Epaphroditus had been the Philippians' **messenger and minister** to Paul when they heard Paul was in prison. They sent Epaphroditus with a gift (4:18) and seemingly intended for him to stay with Paul for a time.

3:1-2 Not everyone rejoices in the Lord. Some **rejoice** in their own achievements and, even worse, teach others to do the same. Concerned that the Philippians not fall prey to this "Christ plus" gospel of the Judaizers (cp. Gl 2:1-14), Paul wrote words of warning, using irony to make his point. These Judaizers may have sounded confident in their standing before God; however, they were in fact **dogs** (a label of uncleanness the Jews reserved for the Gentiles); **evil workers** (not keepers of the law, as they claimed); and mutilators of **the flesh** (for their act of circumcision had lost its value). God's people are not constituted by circumcision of the flesh but by circumcision of the heart through faith (Dt 10:16; Jr 4:4; Rm 2:29; Gl 5:1-6; 6:15).

3:3-6 If anyone could have achieved a right standing with God based on his credentials, Paul qualified. However, when Paul encountered Christ on

worship by the Spirit of God, boast in Christ Jesus, and do not put confidence in the flesh — [4]although I have reasons for confidence in the flesh. If anyone else thinks he has grounds for confidence in the flesh, I have more: [5]circumcised the eighth day; of the nation of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; regarding the law, a Pharisee; [6]regarding zeal, persecuting the church; regarding the righteousness that is in the law, blameless.

[7]But everything that was a gain to me, I have considered to be a loss because of Christ.

The Sufficiency of Christ (3:8-14)

[8]More than that, I also consider everything to be a loss in view of the surpassing value of knowing Christ Jesus my Lord. Because of him I have suffered the loss of all things and consider them as dung, so that I may gain Christ [9]and be found in him, not having a righteousness of my own from the law, but one that is through faith in Christ[A] — the righteousness from God based on faith. [10]My goal is to know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, [11]assuming that I will somehow reach the resurrection from among the dead.

[12]Not that I have already reached the goal or am already perfect, but I make every effort to take hold of it because I also have been taken hold of by Christ Jesus. [13]Brothers and sisters, I do not[B] consider myself to have taken hold of it. But one thing I do: Forgetting what is behind and reaching forward to what is ahead, [14]I pursue as my goal the prize promised by God's heavenly[C] call in Christ Jesus.

The Appeal (3:15–4:1)

[15]Therefore, let all of us who are mature think this way. And if you think differently about anything, God will reveal this also to you. [16]In any case, we should live up to whatever truth we have attained. [17]Join in imitating me, brothers and sisters, and pay careful attention to those who live according to the example you have in us. [18]For I have often told you, and now say again with tears, that many live as enemies of the cross of Christ. [19]Their end is destruction; their god is their stomach; their glory is in their shame. They are focused on earthly things, [20]but our citizenship is in heaven, and we eagerly wait for a Savior from there, the Lord Jesus Christ. [21]He will transform the body of our humble condition into the likeness of his glorious body, by the power that enables him to subject everything to himself.

4 So then, my dearly loved and longed for brothers and sisters, my joy and crown, in this manner stand firm in the Lord, dear friends.

Reiterative Exhortations (4:2-9)

Appeal for Unity (4:2-3)

[2]I urge Euodia and I urge Syntyche to agree in the Lord. [3]Yes, I also ask you, true partner,[D] to help these women who have contended for the gospel at my side, along with Clement and the rest of my coworkers whose names are in the book of life.

Call to Be Christ-focused (4:4-7)

[4]Rejoice in the Lord always. I will say it again:

[A] **3:9** Or *through the faithfulness of Christ* [B] **3:13** Other mss read *not yet* [C] **3:14** Or *upward* [D] **4:3** Or *true Syzygus*, possibly a person's name

the Damascus road (Ac 9:1-9), those things in which he had previously put his **confidence** appeared worthless in light of the surpassing worth of Christ (cp. Ac 26:4-11).

3:8 At his conversion, Paul's life changed radically. Like Isaiah, who said all of one's righteous deeds are like filthy rags (Is 64:6), Paul saw that everything upon which he formerly depended for God's favor was mere **dung** (Gk *skubala*, lit. "human excrement" or "trash thrown to the dogs").

3:9 Paul speaks of two different types of **righteousness**. Self-conferred righteousness looks to one's own ability to keep the law and conform to its standards, in hopes that he will become righteous. The righteousness that is from God, on the other hand, is not based on your ability to keep the law but is based on your **faith in Christ**.

3:10-11 Paul's desire **to know** Christ was so intense that he yearned to drink deeply even of Christ's **sufferings**.

3:12-14 Although **the prize** is not clearly stated, one can assume from the context of this passage that Paul looked forward most of all to being with Christ (1:21,23), knowing Him completely (3:10), and being transformed into His image at the resurrection vv. 20-21).

3:18-19 Of these **enemies of the cross of Christ**, headed for **destruction**, Paul said **their god is their stomach.** This could be interpreted to mean that they focused on strict dietary laws, they were gluttonous, or they lived according to sensuous appetites. No matter the interpretation, clearly their deified appetites dictated their lives; thus, being egocentric, they had not made Christ their Lord.

3:20-21 Believers are to be future-oriented, with eyes toward Christ, **eagerly** awaiting Him and the day of His return, when by His power, He **will transform** frail, sinful bodies into bodies like His (cp. 1Jn 3:2).

4:2-3 For brevity, verse 2 is striking for several reasons. First, it is unusual for Paul to mention specific names in his exhortation; second, the names belong to **women**; third, the Greek here is verbatim to 2:2—but now with specificity, indicating that this is the crux of the unity problem in Philippi. Apparently two women in the Philippian church—**Euodia** (Gk, "pleasant, fragrant") and **Syntyche** (Gk, "lucky, fortunate")—were in disagreement on an issue about which no details are given here. Their disagreement was significant enough that word of it had reached Paul and serious enough that he felt the need to address it. The matter apparently threatened church unity (2:2-4; 3:15)—and did so because these women were of some influence. Not much is known about them, except that they **contended for the gospel** with Paul. Paul's use of the Greek verb *sunēthlēsan* (a military word meaning "fight alongside"; cp. 1:27) implies that in the midst of difficult and even dangerous opposition, these women had stood firmly and bravely for the cause of the gospel. Their vigorous and ongoing partnership with Paul was not surprising, considering the involvement of Philippian women in the church since its beginning (cp. Ac 16). However, one should not exaggerate the leadership of these women beyond what the text actually says. For example, one cannot argue from this text that women held offices in the church. What *may* be said, however, is that Paul viewed women as

CHARACTER PROFILE

Euodia and Syntyche

Their Background

- They were leaders and workers in the church at Philippi (4:2-3).

Their Story

- A dispute had risen between them and was causing a disruption in the Philippian church.
- Paul appealed to them to come to an agreement. He asked the other believers to intervene and help them also.

Life Lesson

- A woman who insists on her own way, disregarding the feelings or opinions of others, does not honor Christ.

Rejoice! 5Let your graciousness[A] be known to
everyone. The Lord is near. 6Don't worry about
anything, but in everything, through prayer
and petition with thanksgiving, present your
requests to God. 7And the peace of God, which
surpasses all understanding, will guard your
hearts and minds in Christ Jesus.

Goal of Obedience (4:8-9)

8Finally[B] brothers and sisters, whatever is true,
whatever is honorable, whatever is just, what-
ever is pure, whatever is lovely, whatever is com-
mendable — if there is any moral excellence
and if there is anything praiseworthy — dwell
on these things. 9Do what you have learned and
received and heard from me, and seen in me, and
the God of peace will be with you.

Appreciation (4:10-20)

10I rejoiced in the Lord greatly because once again
you renewed your care for me. You were, in fact,
concerned about me but lacked the opportunity
to show it. 11I don't say this out of need, for I have
learned to be content in whatever circumstances
I find myself. 12I know both how to make do with
little, and I know how to make do with a lot. In any
and all circumstances I have learned the secret
of being content — whether well fed or hungry,
whether in abundance or in need. 13I am able
to do all things through him[C] who strengthens
me. 14Still, you did well by partnering with me in
my hardship.

15And you Philippians know that in the early
days of the gospel, when I left Macedonia, no
church shared with me in the matter of giving
and receiving except you alone. 16For even in Thes-
salonica you sent gifts for my need several times.
17Not that I seek the gift, but I seek the profit[D] that
is increasing to your account. 18But I have received
everything in full, and I have an abundance. I am
fully supplied,[E] having received from Epaphro-
ditus what you provided — a fragrant offering,
an acceptable sacrifice, pleasing to God. 19And
my God will supply all your needs according to
his riches in glory in Christ Jesus. 20Now to our
God and Father be glory forever and ever. Amen.

Closing Greeting and Benediction (4:21-23)

21Greet every saint in Christ Jesus. The brothers
who are with me send you greetings. 22All the
saints send you greetings, especially those who
belong to Caesar's household. 23The grace of the
Lord Jesus Christ be with your spirit.[F]

[A] **4:5** Or *gentleness* [B] **4:8** Or *In addition* [C] **4:13** Other mss read *Christ* [D] **4:17** Lit *fruit* [E] **4:18** Or *Here, then, is my receipt for everything, I have an abundance, for I am fully supplied* [F] **4:23** Other mss add *Amen.*

equal partners in the ministry and as vital to the spread of the gospel. Their influence could therefore be a help—or a hindrance—to the gospel.

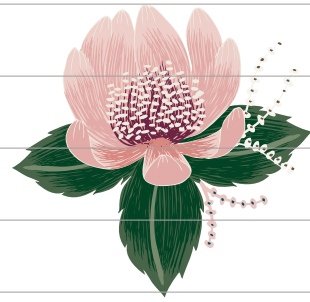
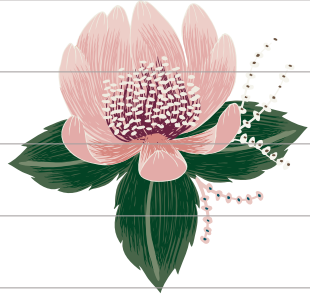
4:6-7 How do you stop worrying about all that concerns you? Paul says the solution is to pray about **everything**. Trusting God with one's petitions brings God's **peace** (Gk *eirēnē*, "peace," equivalent to Hb *shalom*, "wholeness, well-being"). The word **guard** actually pictures soldiers guarding a city gate from *within* the gate. So in entrusting one's petitions to God, God's peace will stand guard within the gates of your mind and heart to prevent the invasion of fear. Such peace, in the midst of trial, is so shocking that it **surpasses all understanding.**

4:11-13 Paul had **learned** the secret of how **to be content** no matter the need or the circumstance. For Greek Stoics in Paul's day, contentment was a fundamental virtue. It was an indication of self-sufficiency—the ability to face any situation by your own resources. For the Christian, though, contentment comes not from self-sufficiency but from dependence on Christ and His resources.

4:14-19 The Philippians were a uniquely generous people (cp. 2Co 8:1-5), and they had a one-of-a-kind relationship with Paul (Php 4:15-16). Furthermore, their gift (apparently food) sent through **Epaphroditus** was exactly what Paul needed (v. 18). Even still, Paul's cause for rejoicing was not the meeting of his **need** (v. 16; cp. vv. 11-12). Instead, he rejoiced because their giving resulted in heavenly dividends for *them* (v. 17), as well as God's provision for their needs now (v. 19).

4:21-23 The greetings from those in **Caesar's household** are noteworthy. At the very least, this phrase suggests that there were disciples in the emperor's civil service (e.g., soldiers, government officials).

Philippians . . .

WRITTEN ON MY *Heart*

The book of Philippians is an affirmation that what really matters in all of life is the passionate pursuit of Jesus Christ. In order for you to live like Christ, you must have the mind and attitude of Christ, and the only way to know Christ's mind is to dig into His Word in order to be rooted and grounded in His truth.